International Journal for Multidisciplinary Research (IJFMR)
E-ISSN: 2582-2160 ● Website: www.ijfmr.com ● Email: editor@ijfmr.com

Women's Political Representation at the Grassroots Level: A Case Study of Bawrai Village Council

P.C.Lalnunnemi[1], Dr. Pravesh Kumar[2]

[1]Research scholar
[2]Nirwan University, Jaipur

Abstract
Before India gained independence, village administration in Mizoram was primarily managed by traditional chiefs. Following the arrival of the British in 1890, the traditional chieftainship system continued under indirect colonial administration. After independence, the Bordoloi Committee recommended appropriate administrative arrangements for the tribal and hill areas, leading to the establishment of District Councils under the Sixth Schedule of the Constitution of India. The establishment of Village Councils in Mizoram in 1954 laid the foundation for grassroots democracy. However, women's political representation remained limited due to social and institutional barriers. The 73rd and 74th Constitutional Amendments promoted women's reservation in local governance, followed by the Mizoram Village Council (Amendment) Act, 2014. Against this background, the present study examines the impact of women's reservation on political representation, participation, and decision-making in Bawrai Village Council, Mamit District, Mizoram.

Keywords: Administration, Independence, Reservation of women's seats, Bawrai, village council.

Introduction

Decentralisation in India refers to the transfer of administrative responsibilities, decision-making authority, and financial resources from higher levels of government to local institutions. Its primary objective is to strengthen democratic participation, improve administrative efficiency, promote accountability, and ensure that public services respond effectively to the needs of local communities. The foundation of decentralised governance can be traced to Article 40 of the Indian Constitution, which directs the State to organise village panchayats and provide them with the powers and authority necessary to function as units of self-government. A significant advancement in this direction occurred with the enactment of the 73rd and 74th Constitutional Amendments in 1992, which established a constitutional framework for strengthening local governance in rural and urban areas, respectively. These reforms enhanced the institutional position of Panchayati Raj Institutions (PRIs) and Urban Local Bodies (ULBs), enabling them to address local development priorities and encourage greater citizen involvement in governance. By bringing decision-making closer to the people, decentralisation seeks to strengthen grassroots democracy and create opportunities for communities to participate in decisions that directly affect their lives (Kumar, 2025).

Background

Before the introduction of British administration, village governance in Mizoram was primarily controlled by traditional chiefs, who exercised considerable authority over administrative, judicial, and social affairs within their respective villages. Following the arrival of the British in 1890, the traditional chieftainship system was largely preserved, with the colonial authorities exercising indirect control through the chiefs (Government of Mizoram, 2013). After India gained independence, the Constituent Assembly established the North-East Frontier (Assam) Tribal and Excluded Areas Committee, popularly known as the Bordoloi Committee, to recommend appropriate administrative arrangements for the tribal and hill regions of Assam. Based on its recommendations, District Councils were established to provide institutional mechanisms for the administration of these areas. These arrangements were incorporated into Article 244(2) and the Sixth Schedule of the Constitution of India, which provide for special administrative and legislative arrangements in designated tribal areas (Government of India, 1950).

The introduction of District Councils brought significant changes to the traditional system of governance and contributed to the gradual decline of chiefly authority. Subsequently, the system of chieftainship was abolished in the Mizo Hills under the Lushai Hills District (Acquisition of Chief Rights) Act, 1954. This development marked an important transition from traditional chiefly administration towards a more formal institutional structure. Village administration was subsequently entrusted to elected Village Councils, which began functioning in August 1954 under the Lushai Hills District (Village Councils) Act, 1953, and related legislation. These councils were assigned responsibilities relating to village administration, local development, and minor judicial matters, thereby establishing a formal system of grassroots governance and community representation (Government of Mizoram, 2013).

Further administrative changes occurred following the enactment of the North-Eastern Areas (Reorganisation) Act, 1971, under which the Mizo Hills District became the Union Territory of Mizoram. In 1972, the Mizo District Council was dissolved, while the Pawi-Lakher Regional Council was reorganised into three separate Autonomous District Councils representing the Lai, Mara, and Chakma communities. These developments influenced the administrative structure of Mizoram and established different arrangements for local governance across the state. Consequently, Village Councils in areas administered by the state government and those under the Autonomous District Councils have operated within their respective legislative and administrative frameworks (Government of India, 1971; Government of Mizoram, 2013).

Over the years, legislative amendments have further shaped the structure and functioning of Village Councils in Mizoram. Amendments to the relevant Village Council legislation introduced changes intended to improve local administration and broaden political representation. The Village Council (Amendment) Act, 2014, was particularly significant because it introduced provisions for reserving seats for women in Village Councils. This measure created an institutional opportunity for women to enter local political institutions and participate more directly in village-level governance. However, increased numerical representation does not necessarily guarantee equal participation in leadership and decision-making. Therefore, examining women's political participation in Bawrai Village Council is important for understanding how reservation policies have influenced their representation, leadership opportunities, and involvement in grassroots democratic processes (Government of Mizoram, 2014).

Women's Position in India and Mizoram

The political representation of women in India has undergone significant changes following the enactment

of the 73rd and 74th Constitutional Amendments in 1992. These amendments strengthened democratic decentralisation by providing a constitutional framework for rural and urban local self-government through Panchayati Raj Institutions (PRIs) and Urban Local Bodies (ULBs). State governments were entrusted with implementing these provisions, while State Election Commissions were established to supervise and conduct local elections. One of the most significant features of these constitutional reforms was the provision for reserving at least one-third of the seats for women in local government institutions. The amendments also provided for the reservation of seats for Scheduled Castes (SCs) and Scheduled Tribes (STs), thereby promoting the political representation of historically disadvantaged communities (Government of India, 1992a, 1992b). These measures expanded opportunities for women to enter electoral politics and participate in local decision-making, making local government an important arena for women's political empowerment.

Women's participation in local governance has also influenced development priorities and the delivery of public services. Research indicates that the presence of women in elected positions can affect decisions concerning community welfare, public infrastructure, and the needs of disadvantaged groups. For example, Iyer et al. (2012) examined the relationship between women's political representation and the reporting of crimes in India, highlighting the importance of political institutions in addressing gender-related concerns. Similarly, Chattopadhyay and Duflo (2004) found that women's leadership in village councils influenced the allocation of public resources, particularly investments in drinking water and other facilities relevant to local communities. Their research also demonstrated that the social background of elected representatives could influence the distribution of public goods, with Scheduled Caste leaders showing greater responsiveness to the needs of disadvantaged communities. These findings illustrate how inclusive political representation can contribute to more responsive local governance and improve the consideration of diverse community interests (Chattopadhyay & Duflo, 2004).

In Mizoram, women constitute a substantial proportion of the population and make important contributions to family welfare, community development, and the state's social and economic life. Despite their significant contributions, their participation in formal political institutions has historically been influenced by traditional social structures and gender expectations. Although women's social position has gradually evolved, patriarchal attitudes continue to shape family relationships, leadership patterns, and decision-making processes in Mizo society. Traditionally, women have been expected to fulfil responsibilities associated with being daughters, wives, and mothers, while authority in family and public affairs has often been associated with men. Such expectations may restrict women's opportunities to pursue leadership roles and participate actively in formal politics (Gangte, 2010).

Historically, women's involvement in formal political institutions in Mizoram remained limited, both before and after the arrival of the British. Although women contributed significantly to family and community life, their participation in political decision-making was constrained by established social customs and traditional gender roles (Gangte, 2010). The introduction of seat reservation for women in Village Councils represented an important institutional step towards improving their access to grassroots political institutions. Nevertheless, numerical representation does not necessarily guarantee substantive political influence or equal participation in decision-making. Women's political empowerment also depends on their ability to exercise leadership, express their views, influence development priorities, and participate meaningfully in village administration. Therefore, examining women's political participation in Bawrai Village Council, Mamit District, Mizoram, is important for understanding how reservation

policies interact with prevailing social attitudes and institutional arrangements to shape women's roles in grassroots democratic governance.

Review of Literature

Chattopadhyay and Duflo (2004), in their study entitled Women as Policy Makers: Evidence from a Randomized Policy Experiment in India, examined the impact of women's political leadership on local governance and public resource allocation. The study focused on the reservation of leadership positions for women in village councils in West Bengal and Rajasthan. Their findings revealed that women's leadership influenced local development priorities, particularly investments in drinking water and other public facilities relevant to community needs. The study demonstrated that women representatives could influence policy decisions and resource allocation when provided with opportunities to hold political office. This research is significant because it establishes a relationship between women's political representation and substantive participation in governance. In the context of the present study, it provides a theoretical and empirical foundation for examining whether women's participation in Bawrai Village Council influences local decision-making and development priorities.

Iyer, Mani, Mishra, and Topalova (2012), in their article The Power of Political Voice: Women's Political Representation and Crime in India, investigated the relationship between women's political representation and the reporting of crimes against women. Their research examined whether greater representation of women in political institutions influenced women's willingness to report crimes and the responsiveness of public institutions. The findings highlighted the importance of political representation in strengthening women's political voice and improving attention to gender-related concerns. The study suggests that women's presence in elected positions may contribute to greater awareness of women's issues and improve their engagement with public institutions. This research is relevant to the present study because it demonstrates that women's political participation should be assessed not only in terms of the number of women elected but also in terms of their ability to raise concerns, influence decisions, and represent the interests of women in their communities.

Beaman, Chattopadhyay, Duflo, Pande, and Topalova (2009), in their study Powerful Women: Does Exposure Reduce Bias?, examined the effects of women's leadership in village councils in India on public attitudes towards women leaders. The researchers investigated whether exposure to female political leaders could influence people's perceptions of women's leadership abilities. Their findings indicated that repeated exposure to women in leadership positions reduced prejudice against female leaders and improved perceptions of women's effectiveness in certain leadership roles. The study also highlighted the importance of institutional measures, such as reservation policies, in challenging traditional gender stereotypes. This research is particularly relevant to the present study because women's participation in Bawrai Village Council may be influenced by prevailing social attitudes, traditional expectations, and perceptions of women's leadership capabilities. It provides a useful basis for examining whether women's representation contributes to changing attitudes towards women in local politics.

Research Gap

The reviewed studies demonstrate that women's reservation and political representation can influence local development, public accountability, and attitudes towards female leadership. However, much of the established research focuses on Panchayati Raj Institutions in mainland India. The experiences of women serving in Village Councils in Mizoram, where local governance operates under a distinct institutional and

social framework, require further examination. In particular, the extent to which reservation translates into effective participation, leadership opportunities, and decision-making authority at the village level remains an important area of investigation. The present study seeks to address this gap by examining women's political participation in Bawrai Village Council, Mamit District, Mizoram, with particular attention to their representation, roles, challenges, and influence on grassroots governance.

Objectives of The Study

The main objectives of the study are:

1. To examine the extent of women's political participation in Bawrai Village Council, Mamit District, Mizoram.
2. To assess the role of women in leadership, decision-making, and local governance.
3. To identify the major social, cultural, economic, and institutional barriers affecting women's political participation.
4. To analyse the impact of women's reservation on their political representation and participation in Village Council activities.
5. To suggest measures for strengthening women's political empowerment and effective participation in grassroots democracy.

Methodology

The present study is based on both primary and secondary sources of data to ensure a comprehensive understanding of the research problem. Primary data were collected through direct interviews and the administration of structured and unstructured questionnaires. The study covered all elected women representatives who served in the Village Councils following the introduction of seat reservation in Mizoram. The data collection focused on the Village Council general elections held between 2015 and 2022 in the three villages of Zawlnuam, namely Vengpui, Thuampui, and Bawrai. Male members of the respective Village Councils were also included as respondents to obtain additional perspectives on women's political participation and representation. Furthermore, personal interviews were conducted to gather detailed information and insights relevant to the objectives of the study. Secondary data were obtained from various published and documentary sources, including books, research articles, academic journals, and official publications and documents issued by the Government of Mizoram.

Profile of the Study Area: Bawrai Village Council, Mamit.

The present study focuses on Bawrai, located in Mamit District, Mizoram, with particular emphasis on examining the influence of women's reservation on their participation and representation in Village Council governance. The selection of this area is significant because Mamit is recognised as one of the most socio-economically underdeveloped districts in Mizoram and is also included among the Aspirational Districts identified for focused developmental interventions. As the Village Council represents the lowest tier of grassroots administration, examining women's participation in this institution provides an opportunity to understand the challenges and opportunities associated with women's political empowerment at the local level. The study also seeks to identify the major factors that have affected the developmental progress of the area and to assess the contribution of Village Councils to local governance. Mamit District was established in 1998 after being separated from the former Aizawl District through Mizoram Government Notification No. A.60011/21/95-GAD, dated 11 March 1998. The district officially

commenced its administrative functions on 24 April 1998, following the assumption of office by its first Deputy Commissioner. According to the 2011 Census, Mamit had a total population of 86,364, with a sex ratio of 927 females per 1,000 males, which was below the national average of 940. The district recorded an overall literacy rate of 84.93%, with male literacy at 89.13% and female literacy at 80.35%. Administratively and politically, Mamit District comprises three Legislative Assembly constituencies, namely Hachhek, Dampa and Mamit. Zawlnuam falls under the Hachhek constituency. The district is further divided into 93 Village Councils. Mamit is also considered the least urbanised district in Mizoram (History, n.d.). Zawlnuam was divided into three village councils: Vengpui Village Council, Thuampui Village Council, and Bawrai Village Council.

Demographic Profile of Bawrai

Zawlnuam is a notified town situated in Mamit District, Mizoram. The town has three wards, and elections for its local representatives are conducted at five-year intervals. According to the 2011 Census, Zawlnuam had a total population of 3,733, consisting of 1,949 males and 1,784 females. Children belonging to the 0–6 age group accounted for 523 individuals, representing approximately 14.01% of the total population. The town recorded a sex ratio of 915 females per 1,000 males, which was lower than the state average of 976. Similarly, its child sex ratio stood at 855, considerably below Mizoram's average of 970.

The overall literacy rate of Zawlnuam was 88.97%, compared with the state average of 91.33%. Male literacy was recorded at 89.14%, while female literacy stood at 88.79%. In terms of civic administration, the town provides essential public amenities, including water supply and sewerage facilities, and maintains approximately 784 residential households. Its administrative responsibilities also include the collection of property taxes and the development and maintenance of roads within the notified town area (Zawlnuam Notified Town City Population Census 2011–2025, n.d.).

Population Profile of Bawrai Village Councils

According to the records maintained by the Health Department of Zawlnuam in July 2024, the population and household distribution across the three Village Council areas indicate variations in their demographic composition. Bawrai Village Council comprises 240 households, whereas Thuampui Village Council consists of 210 households with a population of 848. Vengpui Village Council has a recorded population of 1,891. These figures provide an overview of the population distribution across the three administrative units and establish the demographic background for examining women's representation and participation in local governance.

Employment Profile

The employment pattern of the population shows that 1,698 individuals are engaged in various occupational and economic activities, comprising 1,050 males and 648 females. Among the total working population, approximately 91.46% are classified as main workers, while the remaining 8.54% are engaged in marginal employment. This occupational distribution provides an indication of the economic participation of the population, including the involvement of women in livelihood-related activities.

Historical Background of the Bawrai Village Councils

For administrative purposes, Zawlnuam is divided into three distinct Village Council areas: Vengpui, Thuampui and Bawrai. Each locality has its own historical background and administrative development,

which are important for understanding the evolution of grassroots governance and women's political participation in the region.

Vengpui Village Council: Vengpui traces its establishment to 1939, when the locality was known as Lokicherra. Its name was subsequently changed to Zawlnuam Vengpui on 25 June 1987. The Village Council system was introduced in this locality in 1954, with Thangbuaia serving as its first Village Council President (VCP). During the earlier period of Village Council administration, women's involvement in formal political and administrative activities was extremely limited.

Thuampui Village Council: Thuampui is geographically situated between Vengpui and Bawrai. The locality was established in 1969 and was initially known as Zawlpui. According to the historical account, its name was later changed to Zawlnuam Thuampui by Speaker J. Thanghuama. The locality began functioning under the Village Council system in 1993, and B. Hrangtluanga became its first Village Council President. Its establishment marked another stage in the expansion of local self-governance within Zawlnuam.

Bawrai Village Council: Bawrai is the oldest of the three localities, having been established in 1926. The Village Council system was introduced there in 1954, and Thangbuaia served as its first Village Council President. Like the other localities, the early functioning of its Village Council was largely characterised by limited formal representation of women in local political institutions.

The historical development of these three Village Councils provides an important foundation for understanding the changing nature of grassroots democracy in Zawlnuam. In particular, the introduction of women's reservation in Village Council elections created an institutional opportunity for women to enter formal political structures, which had historically been dominated by men. Therefore, examining the experiences of women representatives from Vengpui, Thuampui and Bawrai offers valuable insights into the extent to which reservation has influenced women's political representation, leadership opportunities and participation in local decision-making.

Data Findings

Historically, women's participation in Village Council elections in Bawrai was very limited, and only a few women succeeded in securing elected positions. Zawlnuam comprises three Village Councils: Vengpui, Thuampui and Bawrai, with Vengpui being the largest. Before the introduction of reserved seats, women's representation in these local institutions remained considerably low. In the 2002 general election, Lalkimi was elected as Vice-President of Bawrai Village Council. Later, Lalthlamuankimi was elected to Bawrai Village Council in 2009, while Lalduhawmi became a member of Vengpui Village Council in 2012. These instances highlight the limited opportunities available to women in local political institutions before the introduction of reservation. In Mamit District, the first woman elected to the village council was elected in Bawrai Village Council. Lalkimi was the first woman elected from Mamit District to the Village Council. Lalkimi in 2002 and Lalthlamuankimi in 2009 were elected as unreserved, and in 2015 C. Vanlalhruaii and in 2020 and 2025 Rothangpuii were elected to reserved seats.

The Lushai Hills District (Village Councils) Act, 1953, underwent subsequent amendments in 2006 and 2014. The 2014 amendment introduced reserved seats for women in Village Councils and extended their tenure from three to five years. The number of reserved seats was determined according to the household population of each village, as follows:

1. Villages with up to 200 households: 3 members, including 1 woman.
2. Villages with 201–500 households: 5 members, including 1 woman.

3. Villages with 501–1,000 households: 7 members, including 2 women.
4. Villages with more than 1,000 households: 9 members, including 3 women (Nunthara, 2014).

The reservation policy was implemented for the first time during the Village Council general elections held on 30 April 2015 in the non-Sixth Schedule districts of Mizoram, namely Aizawl, Lunglei, Serchhip, Champhai, Mamit and Kolasib. Through the Lushai Hills District (Village Councils Amendment) Act, 2014, women were provided with reserved seats to strengthen their representation in grassroots governance. This legislative initiative marked an important development in women's political participation in Mizoram, particularly in Mamit District, where their representation had previously been limited (Government of Mizoram, n.d.). In Zawlnuam, the policy created new opportunities for women in Vengpui, Thuampui and Bawrai Village Councils to enter electoral politics and participate in local decision-making.

The educational and occupational backgrounds of women elected to the Bawrai Village Council indicate that most of them had relatively limited formal education and were primarily engaged in household responsibilities and agricultural activities. Among the elected women, the educational qualifications included Class X (Matriculation), Class XII (Higher Secondary), and Bachelor's degrees, with a majority having completed their education up to the secondary or higher secondary level. Their occupational backgrounds reveal that most were housewives and farmers, suggesting that women's participation in local governance was largely drawn from those engaged in domestic work and traditional livelihood activities. This indicates that although reservation provided women with opportunities to enter formal political institutions, their participation was not necessarily associated with higher educational qualifications or professional experience. Nevertheless, their involvement demonstrates that women from different educational and socio-economic backgrounds can contribute to village-level administration and decision-making.

Regarding their experiences within the Village Council, approximately 80 per cent of the elected women representatives reported that they had not experienced discrimination from their fellow council members or from the wider village community. This finding suggests that women's entry into the Bawrai Village Council through reserved seats was generally accepted and that they were able to maintain a relatively positive working relationship with their colleagues and the community. It may also indicate a degree of social acceptance of women's political representation at the village level. However, the absence of reported discrimination does not necessarily mean that women enjoyed equal authority, influence, or opportunities in decision-making. Discrimination may not always occur in direct or visible forms; it can also be reflected in unequal responsibilities, limited leadership opportunities, differences in the recognition of women's opinions, and traditional expectations regarding gender roles.

In contrast, the perspectives of male respondents, including male Village Council representatives and leaders of non-governmental organisations (NGOs), revealed a different understanding of women's participation in local governance. Approximately 60 per cent of the male respondents expressed the opinion that women were not sufficiently efficient in performing Village Council responsibilities. Their explanations were mainly associated with women's perceived lack of political experience, limited exposure to administrative activities, domestic responsibilities, and the physical demands of certain village-related activities, particularly work requiring involvement in the forest or jungle. Some male respondents believed that women were more occupied with household responsibilities and therefore could not devote sufficient time and attention to Village Council activities. Such opinions reflect the influence of traditional gender stereotypes, in which men are commonly perceived as more suitable for public and

physically demanding responsibilities, while women are primarily associated with household management and caregiving.

A critical examination of these findings reveals a difference between women's experiences of participation and men's perceptions of women's capabilities. While the majority of elected women did not report direct discrimination, a considerable proportion of male respondents continued to question women's efficiency and suitability for political responsibilities. This suggests that women's political participation in Bawrai Village Council is influenced not only by formal institutional arrangements, such as seat reservation, but also by prevailing social attitudes and traditional gender expectations. The perception that women lack experience should not necessarily be understood as an indication of their inability to perform political duties. Rather, it may reflect the limited opportunities women have historically received to acquire administrative experience and leadership skills. Similarly, domestic responsibilities should not be considered an inherent limitation of women's political capabilities, but rather a consequence of the unequal distribution of household work between men and women.

Therefore, the findings indicate that although reservation has created an important opportunity for women to enter village-level political institutions, achieving meaningful and effective participation requires more than numerical representation. It also requires a transformation in social attitudes, equal opportunities for leadership, capacity-building programmes, political awareness, and greater recognition of women's contributions to local governance. The experience of Bawrai Village Council demonstrates that women's political inclusion has made progress at the institutional level, but certain patriarchal attitudes and gender-based assumptions continue to influence how their capabilities and contributions are perceived by others.

Conclusion

The study reveals that women's reservation has played an important role in promoting women's political participation in Bawrai Village Council, Zawlnuam, Mamit District, Mizoram. Before the introduction of reservation, women's representation in Village Councils was very limited. However, reservation created opportunities for women to enter local political institutions and participate in grassroots governance. One significant finding of this study is that Bawrai Village Council was the first in Mamit District to have women elected through general seats, demonstrating that women can participate in elections beyond reserved positions.

The study also found that approximately 80% of elected women representatives did not experience discrimination from fellow Village Council members or the village community. However, around 60% of male respondents, including Village Council members and NGO leaders, expressed doubts about women's leadership capabilities, citing a lack of experience, household responsibilities, and limitations in undertaking certain field-related activities. This indicates that traditional gender perceptions and patriarchal attitudes continue to influence opinions about women's political abilities.

Therefore, although reservation has increased women's numerical representation, greater efforts are needed to achieve meaningful political empowerment. Leadership training, political awareness programmes, and gender sensitisation should be encouraged to strengthen women's confidence, administrative knowledge, and decision-making abilities. Families and communities should also provide support by recognising women's capabilities and sharing domestic responsibilities. Furthermore, women should be encouraged to contest general seats and occupy important leadership positions such as President, Vice-President, and Secretary. The government and local institutions should provide equal opportunities and continuous support to elected women representatives.

In conclusion, the experience of Bawrai Village Council represents an important step towards women's political inclusion in Mamit District. However, the real success of reservation will be achieved when women are not only represented in Village Councils but also recognised as equally capable leaders who can independently participate in decision-making and contribute to village development.

References

1. Agarwal, B. (2001). Participatory exclusions, community forestry, and gender: An analysis for South Asia and a conceptual framework. World Development, 29(10), 1623–1648. ScienceDirect
2. Chattopadhyay, R., & Duflo, E. (2004). Women as policy makers: Evidence from a randomized policy experiment in India. Econometrica, 72(5), 1409–1443. DOI
3. Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. University of Chicago Legal Forum, 1989(1), Article 8. scholarship.law.columbia.edu
4. Government of India. (1993). The Constitution (Seventy-third Amendment) Act, 1992.
5. Government of India. (1993). The Constitution (Seventy-fourth Amendment) Act, 1992.
6. Government of Mizoram. (1953). The Lushai Hills District (Village Councils) Act, 1953.
7. Government of Mizoram. (2014). The Lushai Hills District (Village Councils) (Amendment) Act, 2014 (Act No. 10 of 2014). IndiaCode by eCourtsIndia
8. Government of Mizoram, Directorate of Census Operations. (2011). District census handbook: Mamit, Mizoram. Census of India 2011. mamit.nic.in
9. Nussbaum, M. C. (2000). Women and human development: The capabilities approach. Cambridge University Press. Cambridge
10. Pateman, C. (1988). The sexual contract. Stanford University Press. casbs.stanford.edu
11. Sen, A. (1999). Development as freedom. Oxford University Press. opac.library.kab.ac.ug